



# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## General Notes.

At Marugame, Mch 19, there were four baptisms and five members received by letter.

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The American transport steamer *Buford* from Seattle reached China the last of March, laden with 12,000 tons of provisions for famine sufferers. *The Christian Herald*, N. Y., contributed 21,000 sacks of flour to the *Buford's* freight, besides cabling thru our State Dep't \$36,000 in cash to the committee at Chunkiang. The American Red Cross Society and the Seattle Chamber of Commerce also contributed largely to this freight.

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In looking over an old book recently we found the following from a letter by Dr. Davis, written in Oct., 1894:

"We spent five days in Homer, N. Y., and, with Helen and Louis, I drove over, eight miles, to my birthplace in Groton, visiting my mother's grave and the old farm where I hoed corn, pickt apples, and ate maple sugar. The old apple-trees are nearly all gone, and not even the stumps of the maple-trees are left, but the old brook, and the spring run there just as they did forty years ago, and the great, square house is there, tho they have taken out the old chimney, with its great fire-places. I found only three families whom I knew. The names of most of the rest, I found on the tombstones in the old, deserted graveyard."

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The *Baikwa* graduated 19 girls in March, had 50 enter, and the total number is 122. Kobe College had 6 graduate from the collegiate, and 20 from the academic, departments; 60 entered the latter, and 8 the former, making a total of 23 in the college, and a grand total of 227. Matsuyama Girls' School had 26 graduates. In the Night School 3 boys graduated from the high school, while 1 girl and 10 boys graduated from the primary school. The Tottori Kindergarten graduated 24 children, took in the same number, and has a total of 40. The *Hakuai* Primary School graduated none, had 36 enter during the year, with a total of 54; the sewing dep't graduated 1, had 14 enter during the year, and has a total

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of 19. The Dōshisha Boys' Academy graduated 65, College (economics) 8, Theological School, 7; Girls' Academy, 18, College, domestic science, 2, literature 2. The *Soai* Kindergarten graduated 16. The Imadegawa Kindergarten graduated 22. The Glory Kindergarten Training School graduated 5 teachers, and the Kindergarten, 24 children; the same number entered, making a total of 64; 7 entered the Training School, making 20 in all.

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A Chicago man who has made a success of his business life and of his Christian life, responded to a circular of information in this wise: "I send you one dollar for Mr. Muramatsu. I would be ashamed for so small a subscription, except that it simply shows my interest in his work. I don't like to miss any chance to indorse a good thing, and so I sometimes give only a trifle for the sake of being numbered with good people, in addition to those causes to which I am pledged to the extent of my ability." This gentleman and his good wife made a tour of Japan and Chosen a few years ago, under the conduct of a professional guide whom they employed for their exclusive use. Those who know much about professional guides, know they are a bad lot. But in the course of a few months, at most, these tourists led their guide to Christ, and sent him back from Chosen with letters of introduction to missionaries, who, mistrusting the man's sincerity, took him to church and introduced him to Japanese Christians, with the request that they befriend him and follow him up. He soon received baptism, and has remained steadfast in his profession, showing fruit of his faith.

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In the *Japan Times*, April 2, appeared "Official Statistics on Japanese Christians" as follows:—"The Home Office reports that Japanese Christians totalled 146,508 at the end of 1909, those sects with over 10,000 followers being as follows:—Roman Catholics, 62,158; Greek Church, 15,098; *Nippon Kirisuto-Kyokai*,

17,049; *Kumiai Kyokai*, 14,606; *Nippon Seikokai*, 13,008; Methodists, 11,092. It is interesting to note that the Catholic believers in Nagasaki prefecture alone number 35,834, or more than a half of the total in Japan." We do not know how these figures are obtained, but what strikes one at the outset is that the official statistics are far below the returns of the denominations themselves, as found in the *Christian Movement* for either 1909 or 1910. Taking the *Nihon Kumiai Kyokai Benran* issued July 5, 1910, we get a total of 15,005, and adding the full members in our Mission churches we get 16,310 members against 16,482 in the *Christian Movement*, from which 1,003 baptized children should be subtracted in the latter case, and about the same number, probably, in the former. We take it that the official statistics, however, must include baptized infants and all other persons whom any denomination counts as members, else two of the denominations would fall below the 10,000 limit. Without knowing the exact basis on which statistics are made up, and the exact periods in case of each denomination, one can not go farther than say that the official statistics seem, in every instance, to underestimate the totals. The elaborate statistics in the *Christian Movement* would be of more value, if the exact period covered by those for each sect, were indicated. We suspect that some reports end with December, others with March, or some other month.

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At the usual spring meeting of the Miss'y Ass'n of Central Japan, Mch 14, Capt. Luke W. Bickel, gave a very interesting address on the "Development of Mission Work on the Islands of the Inland Sea." He has been in the work eleven years, as captain of the Baptist Mission's *Fukuin Maru* (Gospel Ship), constantly visiting the many islands within, and, latterly, some of those without the Inland Sea. He labored five years before he had a single convert, and that one was a scamp of a boatman



on the *Fukuin Maru*, whose conversion he had reason to suspect for sometime, but which finally developd into a sound one. There is now a church of seventy members, of whom thirty were baptized in 1910; there are forty-five Sunday-schools, with about three thousand children; forty preaching places (*kenkyusho*); two kindergartens, and some forty thousand people all definitely reacht the past year. He employs no sensational methods, but keeps up "an awful persistence," as when he stayed on one island six days planning and working to secure an entrance into a certain village, which was determined to keep him out, and finally got in thru accidentally learning that there was one man in the village, with a reputation for being always opposed to other people; on getting into communication with him, sure eno, he was quite ready to offer his house for a meeting, and after a time the entire village came round to offer no objection to meetings. Capt. Bickel has eaten only one Japanese meal in the eleven years, never tried to wear *waraji* (sandals) but once, and, in brief, lives and dresses in his own way. He believes in the power of the truth, rather than in any particular mode of life or dress, to win men. He does not believe in yielding to opposition. His theory is that there's always a hole somewhere; find it and get into a village, a house or a man's heart. Contrary to usual ideas the islanders are mostly farmers, with only five per cent. of them fishermen. Many are strangers to the modern life of the main islands, never having even seen a railway train. There is only one *kuruma* in all the islands. A certain group of seven islands has only one post office for all. But the islanders are an exceedingly independent crowd.

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### Personalia.

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Miss Ella Davis graduates from the Olivet, Mich., high school, this spring.

Dr. and Mrs. Learned reacht Kobe, by the *Manchuria*, Mch 20, after a fine passage from San Francisco.

Mr. Geo. Wadsworth Davis resides at Hancock, Mich., and travels for the Scranton School of Correspondence.

Miss Helen Cary Berry is happy in her work as head of the kindergarten at the Bancroft School, Worcester, Mass.

Mr. Doremus Scudder Davis, resides on a farm at Olivet, Mich., and has one child, Doremus Scudder, Jr., one year old.

The friends of Rev. Schuyler Sampson White will sympathize with him in the recent loss of a brother at Bridgewater, Mass.

To Rev. Samuel Colcord Bartlett and Mrs. Fanny Gordon Bartlett, at Kyoto, Mch 18, a daughter, Agnes Vernon, was born.

Dr. Gordon Berry has been doing special work at the Mass. Gen'l Hospital, Boston, for six months, on the nose and throat.

Rev. Kanjiro Nagasaka, Miss Anna L. Hill, and Revs. S. L. Gulick and E. S. Cobb visited Matsuyama during the spring holidays.

According to a recent *Springfield Republican*, the will of the late Miss Mary Anna Holbrook contains a bequest for Kobe College.

Mrs. P. Otto (Mary Davis) Gates, of 83 Palm Place, Pomona, Calif., has three children: Priscilla, six, Dorothea, four, and Florence, two.

Mr. Bartlett made an extended evangelistic tour in his former Tottori field towards the end of Mch and during the first part of this month.

Mr. and Mrs. Horace James Pettee reside at 822 Decatur St., Decatur, Ill., where he has a responsible position with the Decatur Bridge Co.

Miss Frances Davis is teaching primary grades at Centralia, Wash., but plans to resume her kindergarten teaching, next year, at Tacoma.

Rev. H. B. Newell, D.D., sailed by the *Inaba Maru*, from Yokohama, on the 12th, for a necessary trip to the United States; he plans to be back in the fall.



Miss Dora Davis, born at Niigata, graduated from Oberlin in 1906, and in nursing in 1909, is engaged in her profession, at Phila., and is a student volunteer.

Her many friends will rejoice that Miss Katherine Berry is gradually recovering from the severe attack of rheumatic neuritis which she experienced last November.

Mr. Thos. Rich Davis is still sup't of schools at Dollar Bay, Mich., and has four children, Ruth, eight, Helen, six, Edwin, three, and Robert Henry, one, named for his grandfather.

Mr. Samuel Colcord Bartlett, Jr., lives at the home of his uncle, Rev. Henry A. Stimson, D.D., N.Y. City, and is a member of the second year class in the Horace Mann High School.

Mr. Jas. Fullerton Gressitt, of Kyoto, a member of the American Baptist Foreign Mission Society, who writes about the Kyoto Y.M.C.A. dedication, is a director of that Association.

Miss Louise Davis has recently completed her nurses' course at Pomona Valley Hospital, Pomona, Calif. She expects to marry in the fall, and the foreign mission field is in their plans.

Mrs. G. S. Phelps, of Kyoto, one of our MISSION NEWS family, returned to Japan, by the *Chiyo Maru*, reaching Yokohama, Meh 25; she was in good time for the formal dedication of the new Wanamaker Y.M.C.A. building.

A son of Mr. Arthur Thompson Hill, superintendent of grounds at Mt. Holyoke College, and formerly treasurer and business agent of our Mission, at Kobe, from Oct. 19, 1890, to Sept. 1, 1896, expects to enter Dartmouth College next autumn.

Mrs. Wm. P. (Cora McCandlish) Lovett uses a strong, polysyllabic adjective in front of "MISSION NEWS," and adds: "I eagerly read those personals as they are my only source of information regarding many whom I hold dear in my missionary experience."

Mrs. R. H. Davis is active in literary and church work at her home in Olivet,

Mich.; she is president of the missionary society. Her maiden name had a Wadsworth in it, and we believe this arose from her connection with the family to which Longfellow was related.

Miss Edith Davis, who graduated at Olivet College in 1905, taught over two years, then became Y.W.C.A. secretary at Detroit for six months, and then for two years at Des Moines, Iowa. She has reached Tientsin, and is impressed with the fact that "China is less attractive, but not less interesting than Japan."

Miss Florence M. Reid, of Tse'chowfu, Shansi, China, who gives an account of her evangelistic trip last summer, was one of our number for a short time, at Miyazaki, and is now one of our MISSION NEWS family. We are sure all will be interested in her article, but especially our readers in America, where there is such a keen interest in China mission work.

Rev. Chas. Lysander Storrs, of Shaowu, China, has very kindly sent us the A.B.C.F.M. Centennial Number, of the *Foochow Messenger*, and the January, 1911, issue also. We believe this magazine is published by our Foochow Mission three times a year. The last number contains a valuable mission roll of all members from the beginning of that Mission.

Miss Gertrude Cozad sailed from Kobe, Meh 31, by the *Siberia*, for her furlo. She has recently purchased a sightly lot of about one hundred and fifty *tsubo*, overlooking the sea, on the hillside at Shioya, near Kobe, where she plans to build a small villa, to which students or graduates of the Woman's Evangelistic School, may retire for rest and recuperation, when needed.

It is always a pleasure to hear from former members of the Mission, and especially from the earliest ones. Mrs. Sarah Thomas Adams, a member at Osaka from Nov. 26, 1874 to 1879 resides at Wyalusing, Pa., and retains her active interest in Japan, as evidenced by funds sent by her last year,



and, again, quite recently, to one of our number for support of a native worker.

We are glad to report that Dr. De Forest "is really much better," and after 101 days' confinement to his chamber, he ventured down stairs, at the end of March, and now goes about the house, more or less, daily. Recently he has been suffering from toothache, reminding some of his friends of the proverb, *Nakitsura ni hachi* (the crying child is stung in the face by a wasp, misfortunes seldom come singly).

Miss Frances Louise Taft past thru Kobe last month on her way to Peking, where she is to be a Y.W.C.A. secretary; she is the daughter of the late Mrs. Emilie Louise Kellogg Taft, a member of our Mission at Osaka, from Oct. 1, 1880 to Sept. 29, 1882, and then a missionary of the M. E. Church in No. China. Miss Taft studied at Wellesley, and, till recently, was a secretary of the Student Volunteer Movement. Her mother died at Watertown, N.Y., Feb. 28, 1902.

Mrs. Jas. Dean (Harriet Benedict) Whitelaw resides at Fox Lake, Wis., and leads a strenuous life; besides home cares, church and parish work, she is corresponding sec'y of the State Woman's Home Miss'y Union, and is often called to speak on home and foreign missions in different parts of the state. Mr. Whitelaw is pastor of the Cong'l Church at Fox Lake, and their church work is very encouraging. Mrs. Whitelaw enjoyed several visits from Miss Searle some time ago.

A recent letter refers to Miss Alice Caroline Judson, of Stratford, Conn., who visited her sister, our Miss Judson, about a year ago. "Miss Judson showed me the treasures she brought with her, and, beside personal talks, I have had the pleasure of listening to her three times—twice in the churches and once at a meeting of the Daughters of the American Revolution, in Bridgeport, when she appeared in Japanese costume, and created quite a sensation by her charming manner."

When Miss Searle was in Chicago,

she had a pleasant visit with Mrs. Edmund (Sara Craig) Buckley. Dr. Edmund Buckley is still engaged in congenial work at Kramer, Ind., in connection with a sanitarium, where part of his duties are out-doors. His eyes are much better. Miss Dorothy Savory Buckley expects to graduate from the University of Chicago next summer. The Buckleys were members of our Mission, at Kyoto, from Nov. 7, 1886, till Nov. 29, 1892, and built the house now occupied by Mrs. Gordon.

Mrs. Bessie Goodyear Smith Ewing, of our No. China Mission, at Tientsin, arrived at Kobe by the *Eiko Maru*, Mch 13, and sailed from Yokohama, Mch 14, by the *Persia*. She was a New Haven girl, and is taking her four children there to enter schools. She was accompanied by Mrs. Warren A. (Adelaide B.) Seavey, of 25 W. Emerson St., Melrose, Mass., whose husband is a young law professor in the Chinese university near Tientsin. In both cases the return was hastened by the pneumatic plague, which creates a risk to all in the vicinity of its ravages. Its fatalities are said to average eighty-five per cent.

Mrs. Ella Reinking Towle, of Grinnell, Iowa, Sec'y of Iowa Branch of W.B.M.I., in sending greetings to Kobe missionaries, affords a glimpse of the very busy life she leads in behalf of mission interests. She reached home Je 30, 1909, from Japan, the last country on her round-the-world trip; last May she set out for the Edinburgh Conference, saw the Oberammergau play, then went thru Italy, and Greece, and on the "missionary cruise," arriving home Sept. 14. We dare not mention the number of missionary talks she has given since she left Kobe, lest it should put to shame the record of some of us missionaries who think we have made a record in that line.

Mr. J. Merle Davis and Mr. Galen M. Fisher, Y.M.C.A. secretaries, escaped unhurt from the railway accident near Nagayo, Kyushu, on the night of the



5th, and were able to render considerable assistance to the injured, "The Japanese press makes special mention of the help given by Mr. Davis in the rescue work," and in the *Japan Times* we find: "Among the passengers aboard the train which met a fatal disaster near the Nagayo station, Kyushu, there happened to be several gentlemen of note, some of whom sustained some injury. Mr. Davis, of the Y.M.C.A., who was travelling on the train, happily escaped unhurt, and he did very much in the work of succoring the wounded fellow-passengers, so much that his clothes became smeared with blood. He won praises from all who saw him thus exert himself in the relief work." The *Osaka Asahi* also gave enthusiastic praise of his efforts.

Mrs. Marino Monaco (Effie Burton Gunnison) resides at 845 E. Main St., Stockton, Calif., and has two children, Albert, nine years old next month, and Effie, eight in June. Mr. Monaco is a photographer. Mrs. Monaco has a class in the Methodist Sunday-school, is a member of the ladies' foreign missionary society of that church, and engages in the social purity work of the W.C.T.U. "I remember, with sincere affection, the dear ones with whom it was my privilege to be associated in Japan, and do not forget to pray that God's blessing may be upon them in their labor of love for him." Mrs. Monaco was a member of our Mission, at Kobe and Matsuyama, from Oct. 17, 1885 till Aug. 5, 1894. Her main work was teaching music at Kobe College, but she was one of the pioneers in work at Matsuyama, making long visits, weeks at a time, to develop work, in which she took a deep, most self-sacrificing interest.

### **Evangelistic Campaign in Kobe.**

During two months, the four local *Kumi-ai* churches have been carrying on a special evangelistic campaign, and it may interest readers of the MISSION

NEWS to know how such things are conducted by the Japanese.

PREPARATIONS.—First there were several conferences of workers, at which general plans for the whole campaign were formed. Then, during ten days, daily sunrise prayer-meetings were held on Mt. Suwa, the Japanese feeling, like the prophets of old, that the mountain-top is the place where clearer visions, and divine power may be gained.

#### THE OUTSTANDING FEATURES.—

1. A large number of special meetings.
2. Systematic house-to-house visiting.

From Jan. 22 to 25, at the inauguration of this campaign, Mr. Ebina, of Tokyo, addressed audiences of women each afternoon, and, evenings, mixed audiences, which were largely composed of non-Christians, church-members being notified that they would be admitted *if there was room*. Numbered tickets had been issued to enquirers and others open to Christian influence, whose names had been gathered from all sources, and as a careful record of these numbers was kept, the tickets presented at the meetings formed the data for subsequent personal work. During the next ten days these names were classified and distributed, calls made, and invitations given to the second series of meetings, Feb. 6 to 10. The other denominations joined in this series, and meetings were held each evening in twenty-three churches or chapels. One small church reported that each of its forty members brought an enquirer to these meetings. What an ideal condition! The preaching was done by the local workers, and Pastor Watase, of Kobe Church, spoke no less than eighteen times that week.

With the exception of mass-meetings Feb. 21 and 22, addressed by Mr. Miyagawa, of Osaka, the following weeks were given up to the more quiet work of the "class-meetings," with an occasional gathering at the different churches, of the enquirers in attendance at these "class-meetings." Meanwhile the personal work was being vigorously prosecuted, every available helper being



made individually responsible for a certain number of enquirers. One church employed an additional Bible-woman during the whole two months, besides securing, for two weeks, the services of Pastor Tsuyumu, of Imabari, who is most efficient in this hand-to-hand work. But the other churches utilized their own members, and perhaps one of the most far-reaching results of this campaign, will be the impetus to personal work thus gained.

From March 19 to 24 came the final rally. A dozen of the ablest preachers of the *Kumi-ai* churches from Tokyo, Kyoto, Osaka, and Hiroshima, helped in the meetings of this week. There was preaching in the four churches every evening, and three afternoons,—two sermons at each gathering, with after-meetings for enquirers, and for candidates for baptism. The sermons, in general, were strong and helpful, and many of them were deeply spiritual and tenderly persuasive. For the enquirer who listened consecutively to the series given at any one of the churches, they must have proved both instructive and inspiring. The following are a few of the fifty-three subjects on the programs for the week:—The Great Spirit of the Universe, The Love of the Heavenly Father, Personality of Christ, Mercy and Truth, The Christian View of God, — of Man, — of Sin, — of Social Reform, Spiritual Awakening, Characteristics of the New Life, Christ's Claims on Us, Our Attitude towards Christ, The Life of Service, Why not come to Christ?

RESULTS.—In a movement of this kind, results cannot be easily tabulated. Those engaged in it, have been impressed by the extent of the seed-sowing already done, and the main effort was to bring to a decision those ready for it, and prepare them for church-membership. On the Sunday following the final rally, the four churches all observed the Lord's Supper, when one hundred and seven were received on profession of faith and thirty-two by letter. Of this number, at least twenty per cent. came from the

Sunday-schools, ten were from Kobe College, while another large contingent came from families where already other members were Christians, often in answer to years of prayer, as, for example, the case of one man whose wife had been praying for him for thirteen years. That the church in Japan is no longer in its infancy, was shown by the fact that among those received, were several who had been baptized when children. In addition to those who received baptism, are a large number who have made "the great decision," but need further instruction before admission to church-membership.

About twenty-four hundred addressed invitations to these meetings were sent out to non-Christians, and if those who have tasted the delights of personal work during the last weeks, follow up the large number who manifested some degree of interest in Christian truth, by attendance at one or more meetings, the churches should continue to feel the influence of this "*kakuchō-dendō*" for many months to come.

(MRS.) JENNIE PEARSON STANFORD.

### The Dōshisha.

Although the annual meeting of the Directors usually occurs in November, it was, last year, deferred, until the return of President Harada, who went abroad with the double purpose of attending the Missionary Conference at Edinburgh and of delivering certain courses of lectures at several different institutions in the United States.

At Edinburgh, as a representative of Christianity in Japan, and especially of Christian education in Japan, he was honored with the degree of LL.D. by the University of Edinburgh. In the United States, the degree of D.D. was conferred upon him by Amherst College, the alma mater of Dr. Neesima.

At Harvard University, Hartford Theological Seminary, and Oberlin College he gave courses of lectures, not to



mention other less distinctively academic lectures and addresses in other places.

At the Directors' meeting, March 17 and 18, President Harada reported a wide-spread interest in the Dōshisha, on the part of many old friends of Dr. Neesima, and hardly less among younger men who have, in various ways, been led to inform themselves regarding the general growth of Christianity in Japan, and the history of the Dōshisha in particular.

There are, in America and Hawaii, many *kōyū* (friends of the school), that is, alumni and others who have been more or less directly connected with the Dōshisha in various capacities. These Japanese friends have contributed 10,000 *yen* in aid of the current expenses of the institution, while others have given several thousand dollars to swell the endowment fund, for which more than 272,000 *yen* has been pledged from purely Japanese sources in Japan.

As regards American friends, alumni of Yale and Amherst are already engaged in the collection of funds to provide substantial endowments respectively for Yale and Amherst professorships in the Dōshisha. In the case of one, at least, it is planned to provide the salary of a professor pending the founding of the professorship.

Two gentlemen of wealth have also promised to place the Dōshisha upon their list of beneficiaries, and they encourage the hope that they will give generously in the not distant future.

The maintenance fund, started a few years ago among the alumni, has yielded from 4,000 *yen* to 7,000 *yen* a year, and is expected to yield about 10,000 *yen* more during the two years before the present pledges expire.

Owing to the recent rapid rise in the value of land, the directors have been able to dispose of several hitherto unproductive lots, and thus to add largely to their interest-bearing investments. The total increase which has accrued to their funds by such sales and in other ways, cannot fall much short of 150,000 *yen*.

Under these circumstances the Directors have felt justified in approving a budget for 1911, totalling 47,491 *yen*, and they look forward to a still larger budget in the near future. Of this total 4,800 *yen* represents the American Board's subsidies to the Theological Department and the Girls' School.

At the close of the academic year, March 31st, the enrollment was as follows: Academy, 526; Special School, 47; Theological Department, 47; Girls' School, 157; total, 777.

Financially speaking, the Dōshisha seems entering upon a period of great prosperity; but, as elsewhere, growth means increased expenses for equipment in various forms. Just now the chapel needs to be enlarged. A new library building and new dormitories must soon be built; but the Directors are confident that the loyalty of the growing body of alumni will, in due time, provide for these material needs, and do its best to make the equipment of the Dōshisha worthy of its history.

There are other more serious problems which confront the Directors and the Faculty, in their endeavor to foster the Dōshisha spirit, and it is interesting to note how closely they resemble the problems with which their compeers of the West are struggling. Under the guidance of the same kind Providence which raised up Dr. Neesima and his fellow workers, we may confidently believe these problems will be wisely solved, and the Dōshisha realize the best hopes of its many friends and benefactors.

D. C. GREENE.

### Woman's Work in Echigo.

Returning to the work in Niigata after an absence of more than two years, it was but natural that we should find, among many encouraging signs, some disappointing features. Two of the Sunday-schools in Niigata had been given up for lack of supervision or lack of money for paying rents; the Sunday-



schools in two of the out-stations had also been closed, owing to a lack of interest on the part of the evangelist in charge, and with no one to urge the importance of such work. The work for women had also come to a complete standstill in all four out-stations during our absence. But one new Sunday-school has been organized and in one of the out-stations there is already a flourishing *fujinkwai* (woman's meeting).

On my return from America I was asked by the evangelists at Kashiwazaki and Nagaoka, to begin holding monthly meetings for women. The pressure of other work prevented compliance with this request until February, when my Bible woman and I made the trip to Nagaoka. A three hours' ride in an unheated car, and six feet of snow on the level, at Nagaoka, was a rather chilling introduction to this work, but the warmth of our reception, the cordial words of welcome, and the evident joy over the resurrection of the *fujinkwai* left no chill in our hearts. From sixteen to twenty women have attended the meetings thus far, and among them we have found graduates or former students from the Woman's University and the *Joshi Gakuin* (Presbyterian School), at Tokyo, the *Ferris Jo-Gakko* (Dutch Reformed), at Yokohama, and the *San-yo Jo-Gakko*, at Okayama. It was a real pleasure to find that one of these graduates could sing alto and not only play, but get real music out of the little baby organ at the Nagaoka Church. The Christian schools and colleges for women are thus sending out refined, cultured women into the remotest provinces, and are proving a great help to the evangelistic work.

In the Niigata *Fujinkwai* there have been many changes, owing to deaths and removals. But while the membership is small, the spirit shown is excellent, and the women are certainly wide awake. The great fire that destroyed the churches and thus left our Christians homeless, proved, like many another calamity, to be a blessing in disguise.

The women of the church awoke to the realization of the fact that now there was something for them to do, and that they could do it. Altho there are not more than a dozen active members, they have earned over a hundred *yen*, and received sixty *yen* additional in gifts. They have contributed to various benevolences and to the Church Building Fund, in addition to the buying of the material and making cushions for the new church.

On the sixteenth of March this Niigata *Fujinkwai* held a memorial service for Mrs. Clara Brown Nagaseka, who for fourteen years was a member of the Niigata Station, and who labored so faithfully and efficiently during all those years for the women and children of Echigo. It was she who organized this *Fujinkwai* fifteen years ago, and it continued to meet at her home as long as she lived here. She won an entrance into many homes in the city, having had more than a hundred names on her calling list. She carried on a Sunday-school and preaching service in the lower part of the city, thru which some earnest Christians came into the Church, and for many years she conducted a Children's Club which met at her home every Saturday afternoon. In the midst of this busy life she found time to compile and publish a children's hymn-book, *The Yukibira*. Most of the hymns were written especially for her Children's Club. The book has been widely used thruout Japan in Sunday-schools and in children's meetings. That Clara Brown's work was appreciated, and that it made a lasting impression is shown by the fact that during the seven years that she lived, after leaving this city, the members of the Niigata *Fujinkwai* followed her with their prayers, their letters of sympathy, photographs and other gifts. The memorial service was a very tender tribute to one who had given the best of her life to work for these women. Many of them took part, and tears spoke eloquently of their love for her, and of their sorrow that they



should see her face no more. They dwelt upon her love and sympathy; her ability to adapt herself to their way of living; her perfect etiquette, which they pronounced faultless; her scholarship, which was of an exceptionally high grade; and her power of concentration and intensity of application that often led her to work to the point of exhaustion. They spoke of her love of method and order, which was shown in every part of her work, even to the minutest details. They mentioned also her humility and tact, those rare gifts that helped to make her such a successful leader.

At the close of this service the women voted to erect as a memorial to Mrs. Nagasaka, a chapel at the rear of the church to be used for Sunday-school classes and women's meetings. An added reason for such a memorial is that she herself built and gave to the church, just such a room, which was destroyed by fire. The members of the *Fujinkwai* plan to give and earn all that they can for this object, and to ask the Japanese and foreign friends, who knew and loved Mrs. Nagasaka, to help erect this memorial building.

Three societies for girls meet every week at our home. Two of these are for high school girls and the other for little girls. The oldest society is a Bible class; the girls of the second society are enjoying the Life of Helen Keller, and the little folks have a lesson in crocheting, followed by a Christian story. Each meeting opens with devotional services.

Just at present some of the public-school teachers are opposing Christianity, owing to a misapprehension arising from the recent socialistic disturbances in Tokyo, and as a consequence many children have been kept away from the Sunday-schools, but the girls still come to these three societies, and the attendance is increasing.

(MRS.) GERTRUDE BENEDICT CURTIS.

## Eighteen Days in Hyuga.

### I. "BUKWAI" (EASTERN KYUSHU).

The first four were spent in the capital, Miyazaki. The local association of the *Kumi-ai* churches was in session, five men of the cloth, several lay workers, and two missionaries already grey in the service. We had a delightful time. The hour of devotion was solemn, yet inspiring withal, and not without strong influence upon the whole tone of the meetings. Discussions were entirely informal, chairman, delegates, and visitors all mingling in the fray, and time didn't count. One had a feeling, at times, that Hyuga was the center of the universe, and didn't care whether the *Kumi-ai* body as a whole kept school or not, but the good common sense of one or two saved the situation more than once. The isolation of this great field, together with the earnest plans for more united work, and the oft expressed wish for more of outside stimulus, gave a touch of pathos, from time to time. Two public meetings were well attended, the Sunday morning service, including a sermon on the Easter egg, was unique, and the final *shimbokkwaï*, full of the usual stunts, brought the series of gatherings to a happy conclusion.

### II. A WEEK IN NORTHERN HYUGA.

At Tsuma, we saw the foundations and roof of a new church building, and met the Sunday-school supt., who, in addition, keeps tab on all things pertaining to the church. Twenty-two people listened with interest to the evening addresses.

Takanabe has revived—a remarkable contrast to the situation, six years ago, when we felt as if we were addressing a few of the bones left over from Ezekiel's time. Now the church people are alert, and they filled the building at the preaching service. The curious feature of this field is the fear of becoming independent! They tried it once, made a mess of it, and are not anxious to



repeat. A little kindly instruction, however, ought to show them the way out of their fears. We enjoyed the old ladies' club at this place, immensely. Nothing under fifty need apply, but there is room for all above that age. There are twenty-three in all, but eight were detailed off to make arrangements for a funeral, so but fifteen were present, lined up on each side of a small room, in order of age, grandma, eighty, at the top, and the infant of fifty at the bottom. This club meets once a month, hears an address, and then rejoices the inner woman with cold "*sushi*"! Success to them, for they are a charming lot.

At Tsuno and Mimitsu, the weather was bad, and the audiences were small, but we enjoyed meeting the people very much. There is good material at both places.

Nobooka welcomed us with a *fujinkwai* (women's meeting) instead of dinner. The hotel, however, fully supplied our wants later on. A meeting at the church, that evening, and three assemblies on the following day, Sunday, kept us moving. At the church I baptized a mother and the little daughter, who had led her into the Kingdom. The Sunday afternoon meeting was a *kifujinkwai*, or elect ladies' society, and one of its surprises was the presence of the wife of a former *dainiyō*, seated in state, on a special cushion, some distance removed from the rest of the ladies.

Hososhima has a big, new church, and an exceedingly small Sunday attendance. Pastor Chiba, of Miyazaki, and I were the speakers of the evening, and had a fine attentive audience of about sixty. This work is in dire need of thorough organization, and, with such, is full of promise, for there are a few really good men to be utilized.

### III. SOUTHERN HYUGA.

After five hours on the steamer we landed at Aburatsu, and at this port held an evening meeting, in a dingy hotel parlor (?), with sounds of revel-

ling above and around, and a select audience of twelve in front.

Obi was the next stopping place—four miles distant, and here we again found a new church building being started. The faithful Christian band are striving manfully to keep aloft the independent flag, but the pastor is in ill health, and the odds are tremendous. Two happy days here, in spite of the rain, then over the hills to Miyakonojo—thirty-seven miles away. The rain came down in torrents, the road was new and tenacious, the nag was willing, and the passengers were cheerful, but after all it was a hard day's work for anyone, just to sit and be bounced around in the one horse chaise. On top of this the Rev. C. A. Clark had arranged for a reception that night, so, in the spirit of loyalty to the cause, we bathed, went to meeting, listened to addresses, made an address, ate cakes and candies, and—next day paid the penalty. Two good meetings came on Sunday, in the morning a gathering of officers' wives, and in the evening a company of males. The church building here is big and roomy, the membership is about thirty-five, and the Sunday attendance six plus. There are good people here, but, like the famous "Mary Ann," they like to lie down beside the church work and see it done. A sense of responsibility needs steady development.

Our tour finished up at Kobayashi, a fine town at the base of Mt. Kirishima, and the center of the western part of the province. Christians are scarce here, but the quality is fine. Mr. Sugiura, the evangelist, is doing his best to make good.

What shall we say in review? The name of Clark still stirs the pulse of Hyuga, and we are amazed at his untiring energy. The workers feel the burden of their task, yet rejoice in its privileges. The man who comes from the outside to help is cordially welcomed and appreciated. A new hope in stirring the hearts of all—the railroad is coming, and will be a fact in from three



to five years. Visions of future possibilities are gladdening all Christian hearts, and we rejoice with them in the vision. Hyuga deserves a warm place in our sympathies and prayers.

H. PEMLEY.

## Endeavorers in Convention.

The nineteenth annual convention of the Japan Union of Christian Endeavor, held at Kyoto, April first to third, was one of the best in the whole series. Nearly ninety delegates from Sendai, Nagasaki, and many places between, joined with the Kyoto contingent in song and sermon and service in the name of Christ and His church. Snow on the surrounding hill tops could not chill the ardor, nor April showers dampen the enthusiasm of these loyal endeavorers. The sessions were held in the spacious hall of the new Y.M.C.A. Home, gift of John Wanamaker, of Philadelphia, and were indeed a sort of consecration service for this fine, useful building.

Special features of this year's meeting were the musical service on Sunday evening, addresses by Dr. Harada on Impressions of the Edinburgh Conference, and by a young Korean, who has just graduated from Dōshisha Theological Seminary, and goes shortly to *Chosen* (Korea's new name) for work among his own people, tract distribution in parks and at railroad stations, a grand financial rally, and an enlargement of the Board of Officers.

Mr. Ko, as the Japanese call their Chosenese brother, made a pathetic, impressive appeal for his native land. He said the working together, in fraternal concord, of Japanese and Korean Christians, was the only solution he could see, of the difficult problem in the neighboring peninsula. "I can laugh and enjoy myself here in Japan, but not when at home. My people never laugh. They take life too seriously or indolently. They have little to smile over." It was a dramatic moment when Secretary

Sawaya pinned a C.E. badge upon the young man's breast. A collection of ten *yen*, mainly given by poor students, was taken on the spot, toward giving Mr. Ko a start in his work.

On Sunday afternoon about 200 Endeavorers divided into five bands, marched to carefully selected places thruout the city, and engaged in street preaching, personal conversation, and tract distribution. 50,000 brief tracts had been specially prepared for the occasion.

Rev. T. Osada of Osaka was re-elected president, while Rev. T. Makino, of Kyoto, becomes chief secretary, with Mr. T. Sawaya, of Okayama, and a Tokyo man, to be chosen later, as his associates. The main stress, the coming year, is to be laid on touring among the churches. Twenty new societies were formed during the past twelve-month. The Clark banner was awarded to Nagoya, and next year's meeting is to be held in that city.

Under the lead of a layman, a financial rally was inaugurated, which probably insures the raising of at least 300 *yen* in Japan, during the coming year, for the work of the Union.

It was not a great meeting in point of numbers, but it was a live one from start to finish, and good results should flow therefrom thru all the coming year.

JAMES H. PETTEE.

## A Glimpse of Christian Work in China.

As I had not yet visited our outstation, Kaoping, it was suggested that I spend a part of the holidays there. As Kaoping is thirty miles from Tsé-chow, our station, and my experience of shorter cart journeys had been quite enough, I ordered a chair, and left the cart to Chang Dasao; and, as I wished to visit the villages about Kaoping, I engaged the chair and bearers till my return, paying them 400 cash (about twenty cents) each day I went out, and half pay the days I did not



use them. My traveling expenses for the twenty-five days, amounted to slightly less than five dollars, tho the cart cost about a dollar and a quarter more. We started Friday, June 17, at 8.30 a.m., a fine, tho very hot morning, but as we went on our upward road it grew cooler, and we had some rain. Half-way, we stopped for dinner—not a luxurious meal—consisting of boiled dough strings and hot water; but if not nice, it was cheap, as I paid two cents for the use of private room, unfurnished, except for a little straw on the dusty *kangs* [flat topped, brick stoves], a kettle of boiling water, and two big bowls of food, of which I managed to swallow half a bowl, and Chang Dasao finished the rest.

We passed thru many villages, at most of which my bearers stopped to rest and smoke, and I took advantage of this to walk a little, and distribute some of the tracts and text-cards I had. At one place, a group of women, sitting in a big doorway, asked me where I came from, where I was going, and, then, my age. On telling them, they exclaimed, "Ai-yah! and your face so young!" "Yes," I said, "for my heart is happy. I have the Lord Jesus for my Savior and Friend, and God is my Heavenly Father, so nothing can really hurt me. If I have troubles, I do not worry, for I know Jesus cares, and will help me. I do not fear death, for He will take me to His Heavenly Home." "Don't understand her words!" said one coarse looking woman. "You understand some of them," I said. "I know how old you are, but I don't understand another word!" was her retort. Another, a weary, sad-faced woman said, "I also understand that tho her hair is white her face is young, because her heart is happy, but I don't know what she says makes her happy." How I longed to see that sad face made bright by the love of Jesus! I tried to explain, but "God," "Jesus," "Savior," "Heaven" were all strange words, and stranger ideas to them. My chair came up, and I had to

leave them, wondering if I should meet them again in this life, or only in the Great Beyond, where they will surely ask, "If your nation *knew* this Gospel, and its infinite value, why did they not send missionaries enough for us all to have a chance of hearing and understanding?"

Reaching our mission premises I was welcomed by several members and enquirers, and looked over by various heathen women and children. But as soon as supper was over I was glad to go to bed.

Saturday was a busy day, with calls and meetings. Sunday morning, folks came bright and early, and I had a long time with the women and children before the prayer-meeting at 10 a.m. This was followed by the morning service, conducted by the deacon; after several hymns and Bible-reading, he preached on the parable of the sower. Afterwards we had the Lord's Supper. I was the only one on the women's side (a curtain divides the chapel in half), as the only two women church-members live far out in the country. Eight men partook. The afternoon meeting is open, and all who like, take part. Six men spoke, all but one on the parable of the sower, but most of them had this and that of the tares inextricably mixed up.

On Monday, I sent my cards to the ladies at the three *yamens* (official residences) to say I would call in the afternoon. Then I went to a village, about two miles off, to visit the wife of an enquirer who works in the Mission House, he going ahead to let her know. It was a lovely morning, and the light and shade on five or six ranges of mountains made a wonderful picture. When we arrived the man was not to be seen; the wife was there, but instead of coming to greet us, she turned her back and scolded. However, we walked in, and a noisy crowd followed. Then the husband, Ts'ui, appeared and told her to put on the kettle, and, as soon as it boiled, he brought us tea—the universal custom in China, tho here, in Shansi



hot water is often substituted, as they are too poor to buy tea; I much prefer boiled water to bad tea.—She called him all sorts of bad names, and yelled and shrieked with rage, but he took it all most good naturedly, while the crowd roared with laughter, and I could hardly keep from doing the same; it was all so funny. She rushed out of the house, but soon returned and fired another volley of abuse, while another woman brandished a big stick, and also shouted at him. Ts'ui smiled imperturbably; apparently he was quite used to it. And it is only what many of the converts have to put up with, day after day, sometimes for years, unless their wives become Christians. The women know that now the men are Christians, they will not beat their wives as in their heathen days, and the women take full advantage of it, so the men earn the beatitude of Matthew 5:10, 11. When there was a little lull he asked for a hymn, and in spite of interruptions, a meeting of a sort was held, which was what she had hoped to prevent, as she feared her neighbors' ridicule, if her husband had his way. The visit did good, tho, for she came twice to the Mission House, while I was there, and I gave her plenty of dainties, which at first she refused to eat, but finally listened to Mrs. Chang and Mrs. Li, who assured her they were quite good, and contained no foreign poison; the second time, she dined with me, and became quite confidential, telling me she no longer feared us, but that when Mrs. Smith [sister of Rev. D. M. Lang, Hakodate] went there, some months before, she ran and hid, as she dared not look at a foreign woman. Please pray for her and for her son, a lad of fifteen, who comes to my Sunday class.

In the afternoon, I went to the three *yamens*, and was very kindly welcomed by all the ladies, who were quite willing—some of them really eager—to hear about Jesus.

(MISS) FLORENCE M. REID.

## Dedication of a New Y.M.C.A Building.

The Kyoto Young Men's Christian Association Building, completed last year, was dedicated on April 4th. The ceremony was a delightful occasion; the only regret being that the Hon. John Wanamaker, donor of the building, was unable to be present, as he had planned to be. Dr. Harada, President of Dōshisha, made the dedicatory address, and congratulatory responses were read by representatives of Gov. Omori, Ex-Gov. Baron Kitagaki, Mayor Saigo, and by Baron Kikuchi, President of the Imperial University, Dr. Motoda, of Tokyo, and Rev. Mr. Makino. Dr. Saiki, President of the Association, and the Hon. Y. Nakamura made addresses. The musical numbers were a piano duet, a male quartette, and an anthem by a mixed double quartette.

The occasion was made impressive by the decorations of the platform. Above, at the top of the lofty arch, the Association emblem, with the names of the continents inscribed in its outer circle; in the center, on the wall back of the arch, Hoffmann's picture, "The Boy Christ"; under the arch, the flags of Japan and America; on the wall between the piers of the arch, the motto, "I.H.S.";—told the motive, the objective, and the secret of the power, of the Association: and on the platform at the left, was the newly-unveiled bronze tablet, inscribed thus:

This Building is the Gift of  
Honorable John Wanamaker,  
of Philadelphia, Pennsylvania,  
United States of America, to the  
Young Men's Christian Association  
of Kyoto, Japan,  
for the

Development of Young Men  
in Christian Character  
for Service to God and to their Country.  
1910.

The exercises connected with the dedication were a social on the same



evening; on April 5th, a musical entertainment; on the 6th, lectures by Prof. Fukada, of the Imperial University, on the "Relation of Religion and Art" (illustrated), and by Bishop Harris, on "The Value of the Young Men of a City"; and on Sunday, a union evangelistic service, addressed by Bishop Honda, on the theme, "The Living Christ."

The dedication of the building is the signal for the beginning of an active campaign for new members, and the re-opening of several departments of the work, which had necessarily been suspended during the period of building and of raising the funds to pay for the land. Most of the amount, 40,000 *yen*, was raised in Kyoto.

The location of the building, in the geographical and business center of the city, on Sanjo Street, the main thoroughfare, makes its position strategic. It is a four story building, with Mansard roof and exterior in European style, erected at a cost of 70,000 *yen*. On the basement floor are the gymnasium, bowling alleys, and an attractive, foreign-style restaurant. The main entrance opens into the lobby. The reading room adjoins on the right, and on the left are the offices of the secretaries. A passage from the rear of the lobby leads to the gallery of the gymnasium. The main hall is on the second floor. It is one of the finest appointed halls in Japan, and with the large gallery, it has a seating capacity of 1,800. On the same floor are the Bible study parlor, assembly room for the use of the Christian workers of the city, and the officers' room. On the third floor are the class rooms of the English evening school, which at present has an enrolment of 179. On the fourth floor are class rooms, and a large social room in Japanese style. The furniture throuth the building, is in American quartered oak. Including a grand piano of German manufacture, the cost of the furnishings was 10,000 *yen*.

There is now every condition requisite for the growth of the Association

in numbers and in influence. The president, Dr. H. R. Saiki, a Dōshisha alumnus, is one of the busiest physicians in the city; yet he devotes a large portion of his time and energy to the work of the Association. The secretaries, Messrs. Narahashi, Kozawa, and Phelps, are a trio hard to equal.

The field is unsurpassed in its opportunities. It is the district of densest population; the streets are alive with young men and boys—business men, bank clerks, office boys, and students. They are bright and impressionable. Competing with the Association for the time of these young men, there is every variety of amusement place, from the theater and low class moving-picture shows, down to the *geisha* and the "scarlet woman."

In the past the work of the Association, even when limited to the carrying on of an evening school, has been productive of excellent results. The pastor of a neighboring church said that, in one year, he baptized sixteen young men from the Association. There is no reason why, with the new, attractive home, and the religious, educational, and recreational activities, the Association should not become, in a real sense, thru God's help, a power-house, supplying energy—spiritual and physical—to the young men of Kyoto.

J. F. GRESSITT.

### An April Wedding.

On the afternoon of April 6, at the home of Dr. and Mrs. Cary, in Kyoto, one of our Mission children, Florence Stratton Allehin, became the bride of Rev. Charles Wheeler Iglehart. It was an ideal bride's day, with warm, spring sunshine, and budding flowers, and about eighty friends were gathered to witness the happy event.

The ceremony was performed by Rev. James H. Pettée, D.D., assisted by Bishop M. C. Harris, LL.D., of the Methodist Mission. A prayer written

for the occasion, had been sent from America, by the bride's father, and was used during the service. After the guests had assembled, escorted by the ushers, Rev. A. D. Berry, of Tokyo, Mr. A. W. S. Austen, of Yokohama, Rev. B. F. Shively and Rev. E. S. Cobb, of Kyoto, the groom, with his brother, Rev. E. T. Iglehart, entered the parlor, and took his place under a bell of evergreen and white flowers. To the Lohengrin Wedding March, beautifully rendered by Rev. E. S. Cobb, the four-year-old twins, Harriet and Mary Dunning, in pink and white, came down the stairway, from the foot of which they walked, hand in hand, into the parlor, unrolling pink ribbons to form an aisle. The maid-of-honor, Miss Marion Frances Allehin, sister of the bride, followed, dressed becomingly in pink, with a bouquet of pink flowers. The bride entered, leaning on the arm of Dr. Cary, and in her gown of white satin, carrying a shower-bouquet of white violets, which matched the flowers that fastened her veil, she made a beautiful picture. When the ceremony had been performed in the presence of J. Preston Doughten, Deputy Consul from Kobe, as representative of the American Government, an informal reception followed, at which the bride and groom were assisted in receiving by Dr. and Mrs. Cary, who had generously opened their home for the occasion, and by Rev. and Mrs. Iglehart, of Hirosaki.

During the reception several telegrams of congratulation were read, including a cabled blessing from the father and mother of the bride, now in Auburn-dale, Mass., U.S.A. Amid a shower of pink peach blossoms, the bride and groom ran to the carriage waiting at the gate, and drove away to parts unknown. They received many lovely gifts, and carry the best wishes of their friends to the new home in Sendai, Japan.

(Miss) ELIZABETH W. PETTEE.

## School for the Blind.

The School for the Blind, at Kobe, which was organized six years ago by Mr. and Mrs. Sakonojō, has graduated thirteen pupils from a five years' course of study, which brings them to the third year of the government *chūgakkō*, giving them also training in massage and in acupuncture. Last month six more pupils were graduated. There are now thirty-three pupils, of whom ten are under fifteen years of age. The charge for tuition is thirty *sen* per month.

Since Mr. Sakonojō's death, about two years ago, Mrs. Sakonojō has been carrying on this work. The institution has a printing-press, and publishes a semi-weekly paper, printed in the characters of the Braille system, which are read by the touch of the fingers. This paper reaches the blind in all parts of the Empire, from Kyushu to the Hokkaidō. A set of blocks for teaching the Braille characters has been prepared, and, with a sheet of explanations, which is printed in the ordinary Japanese character, is enclosed in a box for distribution, so that, with a few minutes' help from one who can read an ordinary newspaper, a blind person may get the key to the Braille system, and, if earnest and persistent, may learn to read before he enters the school.

Quite recently, this work has been brought to the notice of Mr. Komatsubara, Minister of Education, and he proposes to put one of these boxes into each of the normal schools of the Empire, while Count Okuma advises that a box should be bought by each of the government schools, as a means of stimulus for pupils with good eyes. In accordance with this recommendation, the immediate preparation of fifteen hundred boxes seems to be imperatively necessary, and it is to secure the 564 *yen*, needed for this work, that contributions are now solicited. The sale of these boxes will bring a much needed income to the School.

(Miss) ELIZA TALCOTT.



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| Capital Subscribed | - - - - | Y. 1,000,000 |
| Capital Paid up    | - - - - | 250,000      |
| Reserve Fund       | - - - - | 3,060,000    |

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

*All claims promptly and liberally settled.*

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

## HEAD OFFICE:

No. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing.  
KINGO HARA, Secretary.

## MISSION NEWS.

### ADVERTISEMENT OF VOLUME XIV.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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